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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsement of any sort.

SLOGANS FOR CHURCH CALENDARS*

The soul of all culture is the culture of the soul. (Bushnell.)

You cannot purify the well by painting the pump. (Cope.)

It is better to form than to reform.

No education can be sufficient that fails to reach the springs of character.

We need not try to predict the future; we can determine it if we can train the motives and ideals of this generation.

Training powers without training motives only puts keen tools in careless hands. (Cope.)

Education that does not reach the whole of life for the whole of life is a short-measure affair.

Democracy demands not only the education of all the people, but the education of the whole of each one.

The place of the child in the church determines the place of the church in civilisation. (Cope.)

Religious education is the full training of a person as a religious being for a religious order of society.

It costs less to train one hundred children aright than to patch and curb one criminal adult.

Trying to save the world by legislation is like trying to travel on a time-card, a necessary guide but a poor means of motion.

Democracy will never be safe for the world until intelligence and godliness are the common possessions of the whole human race. (Athearn.)

The convention will help the churches to do their full duty by the children; the church that slights the child today loses its chance to serve the world tomorrow.

You may know what a church believes about the Kingdom by what it does for children.

There is no reason why a church-school should not be as efficient, as far as it goes—and it goes all the way into the heart of life—, as a public school.

The men of this generation are putting back into the churches just about what the churches put into childhood yesterday.

You can ignore the Sunday-school; but you cannot ignore what the school effects, or fails to effect, in the lives of boys and girls.

A man who cannot take time to learn better methods of religious work is like a mechanic who can't find time to put an edge on his tools.

If you have a working religion you will welcome every opportunity to improve your methods of work.

Think of the driving power of education; think of the guiding power of religion, and what an advantage when you link them together in religious education!

*Prepared for, and used by, the Detroit churches in preparation for the convention.

THE RELATION OF MOTIVES TO CHRISTIAN CHARACTER

HUGH HARTSHORNE, PH.D.*

In the fifth chapter of Matthew there is a defense of a religion of faith. In the second chapter of James there is a defense of a religion of works.† Jesus did not call it by any name, as did those who came after him. Neither was Jesus trying to belittle good acts. He was sick of seeing good acts turned out wholesale as the purchase price of personal advantage. How many passages bear out this insistence upon purity of heart: the whited sepulcher, the cup clean outside, but dirty on the inside, "out of the heart come forth evil thoughts, murders, thefts, railings." A tree is known by its fruits, to be sure, but a thorn does not bear figs. A man is of more importance than what he does, though what he does is in part an indicator of what he is.

"He that seeketh his own life shall lose it, but he that loseth his life for my sake shall find it." "Seek ye first the kingdom of God and all these things shall be added unto you." It is not simply what a man does, that counts in a world that is made up of human beings. Being somebody, is more than doing something. The external, overt act is only part of the total spiritual fact that constitutes the unit of fellowship. How hollow is the friendship that is built up around conventional courtesies, rendered without personal regard, but because of the demands of "society." How futile is the charity of the rich proffered out of a full purse, from a passing sense of duty, without fellow feeling or in mere good nature. How often the machinery of organized relief crushes and maims the souls of those for whom it is manufacturing philanthropy.

After all, relief is a poor blessing, justified in part when it is an incident of friendship, but a ghastly caricature of the christian spirit when it is not likewise an incident in the christian demand for justice between men, for the sake of men—a demand which should find expression not in more charity machinery, but in such social and political changes as will make charity increasingly unnecessary.

What are motives? We frequently say "his motives were mixed." Or we ask, "what were his ulterior motives?" We imply that a person often has more than one reason for doing things. We are in the habit of classifying these reasons as "selfish" and "unselfish," or as "self-regarding" and "self-denying" or "other-regarding." What we mean is that there are two main inducements for any sort of action to which all motives can be reduced, *viz*; the thought of one's own advantage, and the thought of some one else's advantage.

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†Cf. Matt. 5:8, 22, 28. Jas. 1:27; 2:14-26.

Are our motives thus capable of being classified and reduced? Or is this attempt to pigeon-hole our motives artificial—an abstraction from real life?

In the chapter on Thinking, we decided that intelligent action was action undertaken in the light of foreseen *consequences*. It is these foreseen consequences that are the true *motives* of one's action. When we act without foreseeing or expecting consequences, we act without motive, or blindly, like a machine.

Motives as foreseen consequences. We are interested in many different kinds of consequences, some more clearly defined than others. Frequently we get interested in one consequence and forget about or do not foresee other consequences which follow from the same act. We get to thinking about how good it would feel to go in bathing some hot day, and we forget that a cold dip right after dinner is fraught with danger. Or we go in in the morning, when we feel hot, and then cannot go in in the afternoon with all the rest, because the doctor says once a day is enough. In each case, the immediate sensuous satisfaction was the consequence which was effective in getting us to act, in the first place, in spite of possible danger to health, and in the second place, in spite of the greater, but postponed, satisfaction of going in with the rest. Why was one consequence foreseen, rather than the other, or, if both were foreseen, why did we take one rather than the other? We know some people who would always consider the immediate satisfaction of the senses as of more consequence than health. Others would usually prefer the immediate pleasure to postponement for the sake of being sociable. What is the difference between these individuals and those who would postpone immediate satisfaction for the sake of health or sociability? And is the one type using higher motives than the other? If so, can we get the "higher" motives to operate instead of the "lower?"

Two things are involved: First, *foreseeing* other consequences than merely those that are obvious; second, preferring or *choosing* consequences of one sort rather than another. Can we train children to look for consequences and to prefer one sort rather than another? If we can, then we can train their motives, as well as their external behavior.

Let us begin by thinking of "consequences" as the results of activities or enterprises. Instead of classifying consequences as selfish and unselfish, let us forget all about *self*, and think of what that self is *doing*. Do children, as a matter of fact, stop to choose between acts which will bring pleasure to themselves rather than to others, or do they rather follow out certain lines of behavior in which they happen to be engaged, without regard to consequences to either self or others? They do not stop and say: "Go to now, I will get my soldiers out because that will bring me happiness." They say: "I will get my soldiers out for a great battle." If you try to force an answer other than this simple consequence, they will say: "Just because I want to."

Unless already spoiled by unwise teaching, the child is not intent on seeking his own happiness, but on following out certain interests, whithersoever they may lead him. What is the important thing to him? Neither his own nor any one else's happiness,—but the *enterprise*; and consequences are foreseen and chosen or set aside because of their relation to this enterprise. Such motives are pure in the best sense.

But this purity of motive is usually destroyed. We adults come along, and by our punishments and rewards we get the poor little duffers thinking not about things to do, and bigger and smaller enterprises, but about their own happiness or unhappiness, or their own pleasure or pain, and then, when we have distorted their motives by forcing them prudently to consider what effect a deed has upon their pleasure, we try to correct the fault by persuading them that pleasure is to be found not by seeking it for oneself, but by seeking it for others, and so we substitute a "higher" self-regard, which deliberately chooses to serve because, by serving, one can attain temporary or eternal bliss.

This procedure is neither natural, nor necessary for the achievement of social-mindedness. It deliberately makes for the type of anti-social or individualistic mindedness that causes trouble in adolescence, when the boy or girl "wakes up" to find that he has been a selfish animal, and in the throes of a conversion experience tries to undo in five minutes the bad effects of fifteen years of misguided teaching. It is a good deal to expect.

What is the alternative? In general, it is this: *Keep his attention upon enterprises, rather than upon "motives," or upon social consequences rather than upon his own states of mind; and engage him in activities that will call into exercise his own potentialities and which will lead into the great human enterprises that are themselves the end to be achieved by men. Teach the children to seek first the Kingdom, and to find their satisfaction, not in the "added things," but in the life of the Kingdom itself.*

The growth of motives. With very young children, the motives for activity lie naturally within the activity itself. They do not see beyond their play anything that is being accomplished by it. The mother does, however. She sees the relation of this play to the winning of necessary muscular co-ordinations and habits of self-control. The child sees only the game. It has no "consequences" for him. It just is. But gradually his plays grow more complex. He takes his nest of blocks *apart* and later puts the blocks *together*. Then he puts them on top of one another in constantly more varied ways, seeking constantly more distant ends. Even these units, such as "playing blocks," "playing dolls," get taken up into larger enterprises—he builds a house for his dolls with his blocks, and does things, therefore, with his blocks that the blocks alone would not have suggested to him. He sees both blocks and dolls as part of a larger whole—building a doll's

house. This new synthesis later combines with other interests, and he will perhaps set up housekeeping with his dolls, developing all sorts of new activities which grow right out of the old, and which now constitute the motive for the lesser and contributory activities, such as handling the blocks.

In a similar way, the child begins as a member of a social unit, the family. Little by little, as he participates in the family's life and becomes conscious of it, we want him to feel that this immediate activity is just part of a bigger enterprise, which includes the first. So with his day school and his church school, and his clubs and his unorganized relationships. The bigger enterprise gradually absorbs them all and constitutes the *motive* for them all. This all-inclusive social enterprise is the Christian Cause, the Kingdom or Commonwealth or Democracy of God. It is this that the teacher sees from the beginning. To help the child participate in, and fit himself more perfectly for, this last and biggest thing is the teacher's aim. As soon as the pupil reaches the point where he sees what he does as a part of this world movement, his aim and the teacher's are the same. Each class session becomes then a co-operative effort to contribute something to this enterprise or to achieve some bit of skill or information which is needed for larger and more effective work elsewhere.

Developing motives through activity. Instead of trying to persuade our pupils to be generous, unselfish, thoughtful and the like, let us see how we can engage them in the right sort of action, utilizing at each step the appeal to the instincts which are by nature socially directed, and making this appeal not by preaching but by presenting actual situations requiring social adjustment and by directing attention to the consequences that appeal to these same instincts. Any particular kind of situation after a while develops a selected response, or habit. This in time becomes modified by attention to consequences until a specific skill results. When this particular kind of response is formulated and accepted as the desired response for other like situations, it becomes an ideal. When supported by definite social sanctions, this ideal becomes "duty."

The basic, enduring motives are always instinctive, but are in need of modification. We can depend in the long run upon the parental instinct to get a particular habit or interest started. But we cannot depend on the instinct to guide us in emergencies. Uninformed mothering does not cure disease, though those who study how to cure disease may be prompted to do so because of the instinct to care for those in trouble. We depend on the desire for approval and the annoyance of disapproval to get acts going which otherwise we cannot start. But as a permanent motive this is unsatisfactory as it stands. Whose approval is to be sought? Discrimination among approvers must be taught. The desire to do what others are doing is a strong tendency in young children and often must be called into play in getting them started doing things which will later develop inherent

motives. The child takes part in family prayers at first just because the rest do. Professor Coe gives a charming instance: A child who had learned to count up to eight joined with the family when they repeated the Lord's Prayer by counting, "One, two, three, etc." up to eight, repeating the performance till the prayer was ended. She was prompted to do this by her desire to be "in the game," but this desire alone could not provide her with the necessary *forms* of co-operation. These have to be learned.

It is equally true that to foresee consequences and to let foreseen consequences get in their work on our instincts and acquired habits and interests takes time. In emergencies we have frequently to fall back on the habits already acquired as giving form to responses appropriate to similar situations, or upon the sense of duty that bolsters up parental instinct as against the instinct of self-defense, and calls into play the skill, if we have it, necessary for rescuing the child, assuming leadership of the crowd, or merely maintaining silence and a "cool head" long enough to analyze the situation, if there is time to do so.

Résumé. These then are the sources of action: Instincts, pushing up within us, providing us with tendencies to behavior and with promptings or readinesses to types of behavior; acquired interests, based on instincts and representing the combination of various instincts and capacities developed in specific channels, and constituting acquired tendencies and promptings or readinesses to particular forms of behavior; ideals, including "duty," being formulations of desired behavior, and bringing to bear the pressure of a real or ideal society upon the conduct of the moment.

And these tendencies, general and specific, are called into play both by the immediate stimulus and by the imagined consequences of imagined action.

What do we desire, then? Simply gradual enlistment in the great human enterprises and interests—in family, school, church, industry and state; in art, science, literature, religion and organized life; in the pursuit and the practice of world-wide democracy in education, in industry, in art and in politics, and in the relief of distress. This means development to the full of special capacities or interests, as well as co-operation with others in practical affairs. And all this co-operation and this development of capacity is *for the sake of the common good*. This is the consequence to which we wish to make constant appeal and this consequence must be associated with the sense of duty, with the constructive social instincts, with all our skills and all our information. If we succeed in establishing this motive, we shall have relieved ourselves of the dilemma of having to start individualistic motives and then to change them into social motives, for the very same enterprises in which the child of six is engaged in are those also in which the adolescents and adults are engaged in, and all are working from the same motive—foresight of the common good. There

will be no whited sepulchers with dead men's bones within, or half-washed cups, for the christian enterprise shall have grown up *within the children* and shall have been espoused for its own sake, and not for selfish advantage.

It is exceedingly important, therefore, that we begin at the very beginning to utilize instincts that are naturally directed toward co-operation with others, to form ideals that look toward types of co-operative behavior, to establish habits of friendship, and justice, and co-operative deliberation upon the results of different ways of acting, with a view to choosing the behavior that promotes best the common good.

Typical Problems. How little attention we ordinarily give to the provision of motives for action is well illustrated by the two following problems:

1. How shall we teach our pupils the practice of prayer?

2. How shall we secure homework?

1. *What motives are there for the ten-year-olds to pray*, at night or morning, say? What desirable consequences of praying are evident to these children? What have they prayed for or about? What has been the effect? Are they aware of any effect? Do they "pray" for gifts? Do they receive them?

What ideals concerning prayer have been cultivated in them? Do they feel any obligation to pray? Is any social pressure exerted to lead them to pray?

What instincts are there to lead to prayer, and what is the stimulus that starts the activity? Desire for approval?—Who approves? Imitation?—Who else prays? Desire to co-operate?—With whom? The parental instinct?—Have they been taught to pray for others? Fear?—It may be.

They are not in the habit of praying. We cannot depend on that to keep the praying activity going. What then shall we do?

Suppose we supply all these deficiencies, beginning with ourselves. We can ourselves pray if for no other reason than to let them know some one prays. We can get the whole class to try it. We can enlist the feeling of wanting to do what all the rest do. We can discuss what prayer means and what its consequences are. We might even sometimes add a sense of obligation by starting the equivalent of the Y. M. C. A. "morning watch" pledge and so appealing to the sense of honor to get the promised task done, which might be of use to get the activity going. We can provide an immediate stimulus in the way of a printed prayer or list of topics to be placed in the bed-room mirror. Added motive is afforded if these topics are worked out by the class, and are of a nature to stimulate such tendencies as the parental interest in others; the desire for approval—God's approval; the desire to co-operate—to share in God's work; the tendency to criticise and idealize—leading to repentance, aspiration and resolution.

Thus it will become an important co-operative enterprise with con-

sequences for the common good; and incidentally the habit will be started.

2. *As for homework*, how many teachers do you suppose actually take time to get the pupils interested in the next lesson? What reason do they have for studying it at all? Simply desire to please the teacher, or fear of his disapproval? Whatever motive the pupils have, evidently it is not a powerful one, for the amount of homework accomplished even in the best schools is depressingly meagre.

The peculiar difficulties of Sunday-school work at once suggest themselves: There is usually only one session a week, and a week is a long time to carry over an interest in a course of study; the work is voluntary; there is a strong tradition belittling the importance of the school work and making it a sign of mental weakness to study the lesson; and finally, sad to say, there is the accumulated effect of bad methods of teaching and lesson-making, which make the study of the lesson an uninteresting or even disagreeable drudgery.

To apply some of the principles discussed in the preceding pages, we must find, first, a sort of homework that will really contribute something to the classwork. And second, we must see to it that the pupils understand the relation between homework and classwork. That is, the homework must be, in the minds of the pupils, an essential part of a co-operative enterprise in which they are already interested, and each pupil must feel that his homework makes a necessary contribution to this enterprise.

This is a counsel of perfection. It is this state of affairs that we desire to attain to. Meanwhile, we must use, frequently, motives that are on a lower plane. It may be, for example, that one pupil will not do anything for the sake of the classwork, unless some special interest of his, such as an interest in drawing, can be called into play. If this pupil can be asked to make a map or a note-book cover for class use, he will do so because he likes to draw. And then if he can be made to feel the importance of his map or cover for the classwork and can receive the satisfaction of the class's approval, the first step will have been taken toward developing a truly co-operative motive.

Let us caution ourselves at this point not to confuse the motive which leads one to do something *for the sake of the social approval of the group* with the motive which leads one to do something *for the sake of the group or the work which the group is engaged in*. We may use social approval wisely in order to strengthen the desire to work for the sake of the cause, but we need to be on our guard against the danger that the social approval itself will be the sole object for which the child works. The child that is habitually compelled to "show off" for the benefit of admiring callers is in the way of becoming a sycophant, ever playing to the galleries, with no mind of his own, blown about by every wind of doctrine, intent only on applause and unhappy without it.

This is not the place to go into details of method. A suggestion

or two, however, may serve to illustrate the psychological laws involved.

1. In order to stimulate interest in the class enterprise, describe to the class the plan of having a "class book," containing a record of what the class does. The minutes of the sessions, photographs, a class attendance chart, records of special events, the budget and treasurer's report, and anything else of common interest is put into this loose-leaf note book which is displayed at the school exhibit at the end of the year. This gives concrete, tangible evidence that a piece of homework, such as an essay on some problem arising in class, is a real contribution to the class enterprise.

2. In order to assure the maintenance of interest from week to week, care should be taken to seize upon problems that arise in a class session which can be made the starting point for the following session. The problem may be entirely within the subject matter, as, e.g., What was there about Harriet Beecher Stowe's ancestry or early training or environment that would account for her ability to write *Uncle Tom's Cabin*? Such problems can be led up to as the concluding feature of a lesson, and then it can be pointed out carefully how the next lesson can be used to find the answer to the problem. Practical problems can be handled in the same way. The class may reach a clear-cut conclusion as to how to treat people who do wrong because of ignorance or under the pressure of starvation. "But you were just asking what to do about those who, in spite of all their advantages and from the motive of sheer greed, commit terrible crimes? Well the next lesson takes up this problem. Notice the title. And the references, you see, are to just such cases, and to the various ways in which such criminals have been treated. And you will see on page so and so how you can hunt out the christian way of dealing with this problem"—etc. etc.

3. Make provision for the employment of special interests or talent, by letting pupils choose which parts of the lesson they will prepare or which problems they will take; or by assigning such problems or work as you know will appeal to the individual pupil.

4. Teach the pupils how to study. Assist them in getting a place to keep their work, and in arranging their schedules so as to allow time for the study of the lesson or for hunting out something in connection with the lesson. Use a variety of methods—let the homework be flexible. Occasionally mail reminders of the work or make special requests for special work during the week. Be sure that any work to be done is *understood* and *written down*. Get the parents interested in the problems discussed by the class. Grade the homework carefully according to the age and abilities of the pupils; keep it difficult but not so difficult as to discourage all effort.

SCIENTIFIC STUDY OF THE PRESENT PRIMARY SITUATION

FREDERICA BEARD*

The student who traces with a clear-seeing eye the evolution of the church-school on an educational basis, will readily see that it began in the primary division of the school. The development of the week-day kindergarten had its effect on the old-time "infant class," until primary teachers—first in individual instances, and later in organized bodies—sought for more suitable teaching of little children. It is generally known that here the graded system had its birth, and for years the primary departments were far in advance of other parts of the schools.

But to the same clear-seeing eye a strange situation presents itself today, that which was comparatively the strongest is now the weakest. Such a statement would not be true if applied to every school. There are, of course, primary Sunday-schools that are quite, or more than, equal to any other groups, and that are fulfilling a strong educational aim. But an understanding from a psychological standpoint of what is needed for children six to nine years of age, and an expression of it, is not as evident as for those of four to six years, or of twelve to sixteen years, and consequently, there is not a practical working to such an end. To illustrate: there are today three books for teachers of beginners† that together form a sufficient guide for any leader of little ones who is capable of being trained. Where is their equal for the training of primary teachers?

After careful consideration, the situation may not seem as strange as at first sight. In the progressive work of the primary school, it was found essential to separate children under six or seven years from those above that age. With the larger light of the day, trained kindergartners were led to give attention to the need and apply their skill to it. In this larger educational light, the needs of boys and girls in the adolescent period were also increasingly evident, and the Sunday-school teaching they received, contrasted poorly with that of younger children. Students of religious education, therefore, devoted themselves to this branch; numerous books on boy life and his educational needs were put forward, followed recently by studies of girls. Three practical results are the outcome of these expressions:

1. Good reading on these subjects is possible to the average Sunday-school teacher.
2. Stronger courses of Sunday-school lessons for this period of development than for any other are obtainable today.

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†1. Lessons for Teachers of Beginners, Frances Weld Danielson.

2. The Beginners' Worker and Work, Frederica Beard.

3. A Course for Beginners in Religious Education, Mary Everett Rankin.

3. Investigation of life preceding adolescence was made, and the so-called "Junior Department" of the Sunday-school developed and improved.

In passing, it must, however, be noted that next to the "primary," the "junior department" needs strengthening by strong, discriminating investigation, educational leadership and textbooks for teachers.

Suggestions for both "primary" and "junior" departments are to be gained from such books as Athearn's "Church-school," and denominational training courses, such as "The Pilgrim," but it is not possible today for teachers of these departments to secure several strong books on the periods of child life in which they are peculiarly interested. It is also noticeable that Athearn's and Weigle's contributions are weakest at the point of the primary age, as compared with their otherwise strong studies.

What are the facts in regard to literature for use with primary children? In some lesson courses, and especially in missionary literature, subject-matter is presented that corresponds with experiences of the "junior" age, and an attempt is made to bring it to a right plane, by putting it in a *form* that belongs to the kindergarten period of development. To illustrate: Turkey is the subject of a story and a clever connection is attempted by the traveling of a cloud from that country to our own, *but the cloud is personified and made to talk as a human!* The kindergarten child does give life to the inanimate, his father's cane becomes his horse and the bundle of rags his baby, but rarely so does a child of six or seven years of age; his imagination is keen, but it is keenly realistic. The wonder element is strong, but his interest in the fairy story changes by eight or nine years to interest in the myth. (Of course, exceptions must be made in regard to fairy stories; judgment here is class judgment and relates to groups rather than to specific instances, either of stories or of children.)

In studying primary lesson courses, the question is not: Are their aims, purposes and plans good? but, do these cover the most important needs? In other words, where should emphasis be placed? For an intelligent answer, a psychological basis must be sought. To obtain this basis, there needs to be clear appreciation of certain conditions before and after this period.

General agreement is found among students that a child under six years of age is largely "a bundle of instincts and impulses." The chief effort of an educator must be to conserve good instincts, and let others die out; to encourage good impulses by making them satisfactions, and discourage bad ones by making their effects less desirable. Instincts and impulses most in evidence at this time are related to feelings; therefore, to cultivate virtuous rather than vicious feelings *through actions* that tend to develop these, must be the purpose underlying any plan for training little children.

It must be remembered also that habit *begins* from babyhood. Consider certain physical habits, good and bad, and this cannot be

doubted. One kind of treatment establishes one kind of response; if, after a prolonged period, treatment is suddenly changed there will not be ready response; in all probability, disturbance will ensue, and why?—habit has been interfered with. But the fact that a very young child is governed by impulses, and that much of what he does is “instinctive,” proves that habitual action in many directions cannot be expected in the earliest years. A habit of moral action is dependent on appreciations, and for these time—indicated by the need of “precept upon precept,”—is an essential factor.

Turning now for a moment, to the so-called “junior” period. Many religious educators emphasize that this is the time of habit formation and of assertion of will. The need for any such emphasis must be determined on a proportionate basis. For example, there is an assertion of will at three years of age; the fact, however, that at eleven, twelve and thirteen years of age a personality asserts itself with more power of choice or more permanent effect than ever before, makes this *the time* for special training of that self or will expression. In a similar way, *the time* for habit training must be tested and decided.

No one will question that more habits are established in the first twelve years than in after years. (As some instincts do not develop till late so, of course, some habits cannot mature until even late adolescence.) But a careful recognition of the self-assertive tendency, when exhibited in its unbalanced strength, will show that there is then aversion to custom and law, be it of the home, the school or the community, so therefore there will not be response along lines of “least resistance” to habitual action, *except as that action is already firmly implanted.*

Evidence goes to prove also, that habits fundamental to christian character, or their opposites, are developed before nine or ten years of age, though they may be strengthened during the years immediately succeeding. Just as these words were written, a child of ten was observed, (as she had been several times before) in a trickiness of unfair play with a group of younger children who are not keen enough to see through her tricks. *A habit of dishonesty in little things has been formed;* if she is not to be permanently dishonest, that habit must be “broken.” Suppose a habit of fair play had been developed before she reached “ten” (the “junior” period), the danger of permanent dishonesty, or the necessity for its overcoming, would have been avoided. The others of this group, from five years up, showed by their exclamations: “That isn’t fair,” or “It’s her turn,” etc., that they had a sense of rights and exercised it with reference to things plainly to be seen. What need does this situation reveal that might be met by an educator? The application—during the formative years of six, seven, eight,—of this sense of rights to matters *not* seen by others; in other words, the practice, with pleasurable result, of fair play when one is not rigidly held to it by the demands of the group. Such practice results in habitual honesty.

The question must now be asked: If instincts are conserved and impulses encouraged in beginners in religious education, what happens in the years between this time and the "junior" period? A crystallizing process must be going on. The "set" is established toward obedience, honesty, and other so-called cardinal virtues, or toward their opposites, through the years from six to nine. If the good habit has not a firm hold then, the bad will have grown, and the "junior" period will be more of a battle time than the natural assertion of will requires,—and that is quite sufficient.

Repetition is a natural interest of the earlier time. Of his own motion a child goes over and over a certain play, or a piece of work that has become play through his interest in it. What is true of the intellectual, may be also true of the moral nature.

Therefore, we believe, that the opportunity is larger and the need greater for the formation of fundamental moral habits during the years of the primary Sunday-school than of any other. If this is true it needs clearer emphasis both in the training of primary teachers and in the plans put forth for the training of these children. No definite reference to such effort is made in the aims of the most prominent lesson courses.

Illustration must now follow showing how aims which would seem to belong to the "junior" period, are applied to the primary. In one course, the third aim emphasizes "choice to do God's will;" the aims of another are (in part) "loyalty to God" and "the acceptance of Jesus Christ" as the pupil's "Ideal and Leader." Yet there is hardly a writer on religious education who, in speaking of characteristics from ten to fourteen years, does not emphasize choice, leadership, loyalty. These facts lead to the question, Is not a substitution of aims necessary for the primary period?

Another consideration is essential to an intelligent study of this period. Close observation corroborates the view of Baldwin and other psychological writers in regard to the growth of personality and conscience. Educational leaders of young children should study "The Person as a Self" as Baldwin presents the subject,¹ with his development of "sentiments and sanctions." Agreeing with him that "personality is a progressive, never-to-be-exhausted thing," that it is of slow growth, and that in the earliest days the individual is not a person in the sense of definitely recognizing himself as such, we find first, "the receptive self," and the "aggressive self," and then follows the rise of the ethical sense in the recognition of "my ought," which Baldwin names "a dominating other self." Without setting strict age limits, indications would point to the first years of school life as the time when this dawning ethical sense may be *educated* to become strong, or left in its weakness. Baldwin says² "Before we pass from the family circle (to the school socius) before the boy gets out of his early imitative stage of self-development—we find another incident of

¹ In "Social and Ethical Interpretations," p. 33.

his growth which is to him of untold importance. I refer to the rise and development of the ethical sense," and he goes on to show how it develops in the succeeding years until conscience is manifest—the discriminating, compelling sense of right and wrong, in accord with the standards of a child's social environment.

First comes the "sanction of impulse," always more or less present, but in the earliest days more so; then "the sanctions of desire" and of "success," demanding a degree of intelligent action, and then, as intelligence grows comes the "sanction of right," while of course none of the other sanctions are done away with. Two practical suggestions may be seen through the following:

"Whether *obedience* comes by suggestion or by punishment, it has this genetic value: it leads to another refinement of self."

"Suppose a boy who has once obeyed the command to let an apple alone, coming to confront the apple again, when there is no one present to make him obey. There is his private, greedy, habitual self, eyeing the apple; there is also the spontaneously suggestible, accommodating, imitative self over against it, mildly prompting him to do as his father said, and let the apple alone; and there is—or would be, if the obedience had taught him no new thought of self—the quick victory of the former. But now a lesson has been learned. There arises a thought of one who obeys, who has no struggle in carrying out the behests of the father. This may be vague; his habit may be yet weak in the absence of persons and penalties, but it is there, however weak. And it is no longer the faint imitation of an obedient self which he does not understand. It carries within it, it is true, all the struggle of the first obedience, all the painful protests of the private greedy self, all the smoke of the earlier battlefield. But while he hesitates, it is now not merely the balance of the old forces that makes him hesitate; it is the sense of the new, better, obedient self hovering before him. A few such fights and he begins to grow accustomed to the presence of something in him which represents his father, mother, or in general, the *lawgiving personality*."

To sum up answering the question: What is a personality? It is a self that recognizes itself as a controlling power, that sees the "double"—the self of the present, the self of the future, its actual and its ideal, (without, of course, conscious analysis.) An infant is not a personality; this is a gradual attainment that rises in the making up of consciousness to a definite self-realization, by means of social relationships. Conflict is involved through opposing tendencies in the development of personality. There is now "a dominating self," the individual standard has been a part of a group standard, but it comes to itself—chooses—and conscience is seen. The beginning of personality is in the first control of instinct by reason.

The foregoing indicates the need of forming habits of obedience and honesty through training and teaching in the primary years. In saying this, we do not mean to advocate any didactic singling out of

virtues in successive order. Such efforts are against nature. But we do mean that through story and actual experience large place should be given in primary plans for appreciation of obedience and honesty (personified) because these are fundamental to christian social relationships, and are necessary to a developing recognition of right and wrong. The "ought" grows out of the "must" after many experiences of a social nature.

In Coe's recently published work "A Social Theory of Religious Education" it is said¹ "Socrates held that the reason that we do wrong is that we do not clearly see what is right. Aristotle, on the other hand, took the position that practice is itself one of the sources of insight. Without going into some fine questions thus raised, we may say that psychology justifies on the whole the tendency of Aristotle's thought at this point. Thoughts about what is worthy of approval do not begin until we have already approved and condemned many things." If "practice is itself one of the sources of insight," we see that a degree of habitual action is necessary before a standard can be created. Experience would also verify that often a child does wrong because he does not clearly see what is right. To "see" however needs a concrete experience. For instance, a group of children were thoughtlessly usurping the public sidewalk with their "express wagons" and roller skating. These children had a certain conception of the wrong of stealing; a story was told about the sidewalk belonging to all the people; when a few people used all the space they were taking what did not belong to them—really stealing. At the end of the story one of the group exclaimed, "Why! I never thought of that!" A standard as to community rights was being created.

More attention needs to be given to the *educating* of conscience. "A child's conscience grows out of his social experience wherein he has been made to realize through the reactions of people upon his expressions that certain actions may be freely performed, while others must be restrained. As the individual acquires a sense of the attitudes of people in general, whether of those about him or in books, he gains a feeling for certain kinds of *ideal* conduct, and conscience is felt only when he is conscious of disharmony between his ideal and his real action." A child's standard is dependent on his ideal and that ideal is raised little by little, according to the influences around him. We are apt to expect that a child of six to eight years will see what is right as we adults see it; this is often impossible, and to give him our standard in words only, will not be sufficient. His standard must be formed through experiencing the consequences of good and evil, through having concrete presentations of these set before him, and by having examples of living up to the standard of right that we uphold. Then the "outer must" will become the "inner ought" and conscience will be in control.

It is of these things that leaders of religious education should take cognizance, and of which the training of the primary grades should give evident token.

¹ P. 166.

THE USE OF PICTURES IN THE CHURCH SCHOOL

HELEN E. H. RUSSELL, B.D.*

The question: To what extent ought pictures to be used in the church-school? depends on the educational value of pictures in general. Pictures ought not to be shown in school, i.e., during classwork periods, simply for pleasure without any connection with the subject matter of the lesson, but only as part of the teaching. The value of the use of pictures in church-school is qualitatively no other than that in any other kind of school.

Of course pictures are not of equal value in every department of the curriculum. But this question will be answered at the end. First we will inquire into the general psychological reasons for the peculiar value of pictures in education. Then we shall try to answer the questions: What is our direct aim in using pictures? What is the indirect value of the use of pictures? In which departments of religious education can pictures be used? And finally we will consider the problem: What precautions are to be taken in the use of pictures?

I. THE PSYCHOLOGICAL REASONS FOR THE VALUE OF PICTURES

Three important laws of learning are involved in the use of pictures in teaching: (1) The law of the learner's attitude. (2) The law of piecemeal activity. (3) The law of exercise.

(1) The law of the learner's set or attitude (cf. Thorndike, *Educational Psychology* p. 133). This law shows us the importance and the high value of the right attitude of the mind. Successful response in any situation is dependent not only on the external situation, but also and in no less degree on the internal attitude of the learner. In him must be the desire for a certain result. Then, and then only the whole organism is set in that direction. Dr. Dewey calls this the "problem solving attitude," which is the condition for any efficient study. Dr. McMurray has the same attitude in mind when he insists that the pupil must have a definite purpose; for it is this definite purpose which creates in him the proper attitude, the desire for learning and knowing.

To create this desirable attitude in the pupil, there is very often no better way than by the use of pictures. Pictures arouse curiosity. This curiosity is, according to Professor Thorndike's definition, "a term which we use vaguely for tendencies whose result is to give knowledge." (p. 63). Foremost among these tendencies is to be mentioned "attention to novel objects." To this tendency the situation "seeing of a novel object" is satisfying. At the same time it arouses new curiosity, the wish for more novel objects.

If the picture is shown before the oral instruction is given, the effect of this arousing of curiosity is the right "set" or attitude of the pupil. You may show, for example, at the beginning of the lesson the picture of David cutting off the head of the giant Goliath. Im-

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mediately in the pupil curiosity is awakened, that is, he wishes to learn what the picture represents, who the two men are, why David killed Goliath, etc. Thus the picture creates the desire to hear and learn something about the man or the thing seen. This desire is the best attitude the teacher can wish for.

If the picture is shown during or after the oral instruction, the arising of curiosity will result in strengthening the interest and favor the improvement, strengthening the desirable bonds; for interest in the work stimulates the attention, i.e., it helps the focusing of consciousness on the objects of learning.

(2) The second law of learning which proves the value of pictures is the law of partial or piecemeal activity. Pictures are an important help to analysis and selection. All learning is analysis. The law of partial activity tells us that in any given situation we do not form, as a rule, connections with the situation as a whole unanalyzed, but only with parts of the elements at a time. Only parts of the elements of the situation are fully effective. Of others we are only dimly aware, and some of the elements produce only the response of neglect. Only one element at a time is in the center of our field of consciousness. Others are at the fringe. That one which is in the center is the object of our attention. Therefore all learning begins with the analysis of the given situation into its elements. The important task is then to collect out of this multitude of elements the important ones to form the connection.

In this analyzing and selective activity, pictures are an important help. After the teaching, the picture creates a new situation. The elements which in teaching were following each other in time are now united in time but separated in space. The stimuli are of another kind, creating another class of sensations, viz., eye sensations, in the place of auditory sensations. But the situation is not entirely new. It contains some of the elements of the former situations. If the picture is well chosen, these are just the important elements to which the teacher was trying to direct the attention of the pupil. Thus the same elements are presented again with other concomitants, and in that way they become prepotent in causing response. (Thorndike, *Educational Psychology* p. 15ff and p. 160ff).

(3) The third value of pictures is based on the laws of exercise and effect. "Whatever favors the repetition and satisfyingness of the desirable bonds, will favor improvement," says Thorndike (*Educational Psychology* p. 210).

This is just the case with the picture. It is evident that showing a picture after the teaching means a repetition which adds strength to the desirable bonds.

There are two peculiar advantages connected with this kind of repetition. It avoids annoyingness and fatigue and provides for amplification by variation. Repetition by showing pictures avoids the usual annoyingness which is connected with every purely formal repetition.

Also fatigue which is very often the result of repetition, especially if it brings with it annoyingness, is avoided, at least in a large degree, by showing pictures. At any rate if a certain amount of annoyingness and fatigue should be connected with a special case, they are counter-balanced by the increase in interest and the satisfyingness resulting from the novelty and the variation. "The same work done with interest does not so soon produce ennui and repugnance." (Thorndike p. 325).

As to variation and amplification, it has been mentioned above that showing a picture of what has been spoken of is not a mere repetition but creates a new and very different situation. It therefore brings an important variation and amplification which strengthens the useful bonds. Even such elements in the picture-situation which do not directly influence the important bonds, help indirectly. A multitude of different connections is a great help for memory (Thorndike p. 208, 209, 210, 259, 325).

II. THE IMMEDIATE AIM OF THE USE OF PICTURES IN EDUCATION

The immediate aim in using pictures is to make things plain, perceptible, clear. There are many things, not only ideas, but also concrete things, which we cannot or do not sufficiently make plain to children by words. Many things we wish to teach in the church-school do not admit of experimentation. Pictures are the only thing we have to rely on besides the verbal explanation. Therefore the use of pictures should be extensive and intensive. The child is able to combine the true idea with a word denoting a concrete thing only if he has already seen the thing itself. When we speak of a horse, the child knows what is spoken of, can reproduce a clear image of it in his mind. But as soon as we speak of a camel, the child who has not seen a camel, is absolutely unable to combine with these words an image which has any resemblance to reality. We may try to describe with words the object in question, but even the best description enables the child only within certain limits to form in his mind a true picture. He can create new combinations out of this material, combine the images or parts of them in another way. The result will be that at the best his images will be true as far as he was able to use for them such part images as he has acquired before by seeing or any other sensation. Even then it is very doubtful that these parts are put together in the right way. Thus he who has seen one Greek temple or one Gothic church will always be able by reproducing these images and changing them by enlargement, addition, or subtraction, to have in his mind a fairly accurate image of another Gothic church or Greek temple; but he will never be able to construct an image of an Egyptian temple or a modern theater. We must acknowledge that we can only reproduce, not create the image of a thing by describing it.

Furthermore, it is impossible to describe an unknown landscape to anybody so that the image in his mind resembles reality. By the best description we may evoke a certain emotional impression which may

correspond to our feelings, but the image of the landscape may be quite wrong.

In all of these cases pictures are either the only means for making children "see a thing," or they are at least a great help which saves time and force.

III. THE INDIRECT VALUE OF PICTURES

Besides the direct help we get from pictures in explaining concrete things to children, there is a very important indirect value attached to the use of pictures.

(1) Pictures awaken the interest for the special subject-matter. The psychological reason as well as the psychological importance of such interest has been explained in the first chapter. Here I may add that if one just speaks of a place, for example Jerusalem, and shows pictures of the town, the pupil has the satisfyingness of result. He "feels at home" there. This feeling of having mastered the subject-matter in a certain degree is satisfying and strengthens interest.

(2) Pictures make, other things being equal, the instruction generally less uniform, give life to it. The monotony is broken. Instead of the ear, now the eye is active. We used to say that this change is refreshing to the child. It has been shown in the first part that this variety and amplification has important results in strengthening the desirable bonds.

(3) Pictures help to impress a thing on the memory. What we perceive with two senses, hearing and seeing, sticks better in the memory than what we perceive with but one sense. In this connection, we must not forget to mention that there are different kinds of memory. Whether these are in reality different types or only differences due to habit is unimportant for our question. While one's memory is more auditory and retains longer what has been heard, another's is a more visual memory and to see a thing makes a greater impression on the memory. In every group of children we may be sure to find memories of the latter kind. To those children especially pictures will be an important help. That the multitude of different connections which is afforded by the use of pictures is also a help for memory, has already been mentioned.

(4) Pictures, if rightly selected, cultivate the aesthetic sense. It is important, from the religious and aesthetic point of view, that the aesthetic feeling of the children is cultivated. Every good picture shown to children helps to this end.

IV. DEPARTMENTS OF EDUCATION WHERE PICTURES CAN BE USED

A true historical understanding of the Bible requires a certain amount of knowledge:

- (1) Of the geography of the Bible,
- (2) Of the history of Israel and her neighbors,
- (3) Of the manners and customs of the times.

These are just the departments in which the use of pictures is of the greatest value.

(1) As to the geography, the important matter for the purpose indicated above is not to know a vast amount of names of towns, of rivers and mountains, or the number of inhabitants of each town, etc. Such a collection of facts is not geography at all, even if a few data concerning industry and commerce are added. The main thing is to make the pupil see the landscape which is of quite another character than our landscape, to make him see the towns which present a view very different from our towns. The difficulties of describing a landscape have already been mentioned. The images which the children have taken from our landscapes and towns cannot be used. Thus the only possible way is to give them new and correct images by the use of pictures. So alone can the children be made to feel at home in those strange countries. Why is the Lebanon praised as the most beautiful of all mountains? How does the valley of Cherith look, where Elijah could hide? (I Kings 17:5.) How can Samaria be compared by the prophet with the crown on the head of drunkards? (Fs. 28:1.) All such questions get the best answer from photographs of the places. Nothing but a picture can show to the children what the desert of Judah means and how David could hide himself there on his flight before Saul. Christ's weeping over Jerusalem is better understood, if the children have before their eyes the wonderful view of this city from that point of the Mount of the Olives, where Jesus stood (Luke 19:41).

(2) As to the history of Israel and her neighbors it has been mentioned in the preceding paragraph, how great a help is the familiarity with the historical places for the understanding of history. To this we may add the help which we get from historical monuments. What inscriptions are to the scholar, pictures of monuments are for the child. The student who has once seen the pictures of the black obelisk showing King Jehu's tribute to Shalmanezar, or the beautiful slab representing Sennacherib in his camp before Lakish will not readily forget the facts connected with these names (Is. 36-37). There is the stone of Mesha telling the deeds of that king (II Kings 37), the channel of Shiloah dug by King Hezekiah (II Kings 20:20), and the inscription giving some interesting details about it, the ring with the seal of the prime minister of Jeroboam. We have bas-reliefs or other pictures of nearly every king of Egypt, Babylonia and Syria mentioned in the Bible, we have coins of the Maccabean kings of Judah, we have the mummy of Rameses II, the oppressor of the Jews in Egypt, and of the king under whom they left the inhospitable country. It is not the lack of good illustrative material, but the surplus which is embarrassing to the teacher.

Furthermore we may add here the reproductions of famous paintings by great artists. Michael Angelo's Moses, Raphael's Madonna, Leonardo DaVinci's Last Supper, the innumerable pictures illustrating the Bible, especially the life of Christ and his Apostles, all these certainly not only help to understand the history and to impress it on

the memory, but are also of incommensurable value for the aesthetical education of the youth. Art owes to the Bible the greatest impulse and its best subjects, but art paid back its debts by bringing nearer and making clearer to us the truths of the Bible.

(3) Finally there remains the knowledge of manners and customs. How can it be said that "two women shall be grinding at the well; one is taken and one is left" (Math. 24:41)? What does the law mean: "Thou shalt not muzzle the ox" (Deut. 25:4)? How can the prophet speak about the threshing of Gilead with threshing instruments of iron (Amos 1:3)? The shortest answer to such questions is given by good photographs which show how even nowadays the grinding of grain is done by two women, how the peasant threshes his grain by driving his oxen over it or by using a special kind of threshing sled with iron points in it. Of course, a purely verbal explanation of all these customs is possible, but whether it will be able to convey the right picture to the child, is doubtful. In any case it takes much more time than the showing of a picture.

(4) Ethics. Even here pictures may be profitably used, especially with young children,

- a. As illustrations of Christ's parables (The good Shepherd, etc.)
- b. Allegorical pictures representing love, justice, etc.

V. DANGERS AND PRECAUTIONS TO BE TAKEN

What has been said about the psychological reasons of the value of pictures explains at the same time the danger connected with the use of pictures. As they stimulate the interest, help the selection and strengthen the desirable bonds, so they can do the very opposite thing. By arousing curiosity, helping to analyze the elements and giving variation and amplification, they may distract the mind of the pupil, direct his curiosity and attention away from the central idea to accessory things and thus do more harm than good.

In order to avoid this danger we may suggest the following rules:

(1) Do not let the picture be the main thing and the teaching only an accessory. This can be the case either when you show too many pictures, or when you do not make the picture subservient to the purpose of the lesson.

(2) Select only pictures which accord with the age of the children. If the picture itself cannot be understood by the children, it cannot help to make clear any given fact or idea.

(3) Select only true pictures, preferable photographs. Fancy pictures which cause a wrong image in the mind of the pupil are worse than no picture at all.

(4) Select only pictures of aesthetic value, or at least such pictures against which no objection can be made from the aesthetic point of view. This follows immediately from what has been said above about the importance of pictures for the cultivation of the aesthetic feeling.

A SCHEME FOR HELPFUL OBSERVATION WORK IN SUNDAY SCHOOLS

GEORGE A. COE*

I

THE SUNDAY SCHOOL IN SESSION

Opening and Closing Assemblies of the Main School:

What departments or grades are included?

Length of the assembly? Does it open and close on time?

What is the aim of this assembly? Where is the emphasis actually placed? Are the ends themselves the most important? Do all the officers show appreciation of these ends?

Note particularly the worship, and training in worship. Are teachers and officers present on time? Are they all attentive and reverent? Are the pupils present on time, and are they all attentive and reverent?

Do both teachers and pupils actively take part in worship? Indicate any signs of their attitude towards it, or of its effect upon them.

Who leads the worship? Does he seem to have adaptation for this work, and does he seem to have prepared for this particular occasion?

Prayers used by the leader. Are they adapted in content? What about the manner of the prayers?

Prayers used by the congregation. Are they adapted? Is there instruction in the meaning and use of congregational prayers?

Use of the Scriptures in worship. Are the passages well chosen? Why do you judge so? Is the meaning sufficiently brought out? Are the passages merely read by the leader, or how are they used? What is the effect?

The music. Are both words and tunes adapted? Is the meaning brought home to the pupils? How are their feelings affected, and what is the evidence therefor? How are the pupils trained in singing? Is there a children's choir? An orchestra? What devotional and educational effect is aimed at in the instrumental music, and is this effect attained?

Any other forms of worship by the congregation? Adaptation? Actual effect as far as you can judge?

If there is a lesson review from the desk, consider whether it is needed. Who conducts it? Is he well prepared? Has he a good plan? What is his method? Is he a real teacher? What is the attitude of pupils toward the review? What is the relation of this review to the class work? How long is it?

Are speeches made? Or is other instruction given? Why? Would you call this good teaching? Why?

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How much time is taken up with reports and notices? How important are they? What effect upon pupils?

What happens to teachers, officers, and pupils who come to this assembly late? What happens to those who are absent?

Were there any unnecessary interruptions or distractions?

Departmental Assemblies.

What departments have assemblies of their own?

How are these assemblies related to those of the school?

Ask concerning each departmental assembly all the questions that apply to the assemblies of the main school, and then add this:

What particular needs of these grades does this assembly meet or fail to meet?

Each Class in Session.

The pupils: Males, females, or mixed?

Number enrolled, number present, number prompt.

What is done about absences? About lateness?

How is the class record made and kept? Especially is the record so made and used as to make it helpful to the pupils?

Age of the oldest and of the youngest pupil in the class? Is the class well graded?

Length of the lesson period. Was any time wasted? Were there any unnecessary interruptions or distractions?

How many pupils were attentive to the business of the class through the whole period? How do you account for these facts?

How many pupils asked questions? How many answered questions without being individually called upon? How many took part in discussion without being individually called upon? Any other evidence of spontaneity or lack of it?

Considering the exercise as a whole, would you say that the teacher was doing the main part of the work? And to *what* were the attentive pupils responsive — to the teacher, or to something in the lesson, or what? How many pupils really wanted to find out something?

To what extent did the teacher decide things for the class? To what extent did the class as a whole decide things for itself? To what extent did each pupil decide things for himself? How was the next lesson assigned?

Attitude of pupils toward one another? Toward teacher? Attitude of teacher toward pupils? Was a happy group-consciousness evident?

Did good work receive recognition? Is this true of every case of good work? What happened in the case of poor work? Did it happen in every such case?

The teacher's personality: Give any fact as to age, sex, personal appearance, manner, use of voice, choice of words, facial expression, or anything else that indicates (1) whether the teacher is worthy of imitation, and (2) whether the teacher has personal influence with the pupils.

What was the lesson material of the day? Was it inherently adapted to these pupils? If this material were clearly grasped by these pupils through their own efforts without help from the teacher, what effect would it have upon them? What motive might these pupils have for wanting to know this material? What attitudes toward it did you actually discover?

What did the teacher take as the central thought? As his or her own aim for the lesson? That is, in what respects did the teacher expect the pupils to be different after having this lesson? What spontaneous interests of the pupils did the teacher attempt to utilize? How did the teacher attempt to lead the pupils to the main point of the lesson material itself? How did the teacher attempt the application? Is this plan a good one?

Now give your estimate, with reasons, of each detail in the *execution* of this plan. Thus: How was the review handled, and what was accomplished thereby? Was a real "point of contact" with the new lesson established? Was the method of presenting the new lesson adapted to these pupils? Was the story well told, and why do you think so? Did the teacher utilize contributions that the pupils were able to make, as through home study or through present reflection? To what extent were the questions such as suggested the answer, or such as could be answered by "yes" or "no," and to what extent were they thought-provoking? What hand work was done and what is its value? Did the teacher formulate ideas for the pupils or lead the pupils to make formulations? Did the point of the lesson material finally stand out sharp and clear in the pupils' minds? What makes you think so? Did the teacher moralize? In what respects do you yourself think that these pupils will be different because of this lesson? What feelings were aroused? What new attitude? What provision exists for maturing this attitude in action? Finally, are the pupils learning how to study?

What is this class doing for others? What is done with the money that is collected? Do the pupils realize what is done with it? Do the pupils themselves have any voice in spending the money that they bring? Is the money so collected and so expended as to train the pupils in intelligent, sympathetic giving? Are they developing a sense of responsibility for the work of the church? Are they doing anything for others besides giving money? Is all this giving and serving graded so that the pupil both appreciates it and grows by means of it? In what ways did this part of religious education appear during this class period?

Did anything in this class period indicate that the pupil's devotional life is being trained?

What evidence appeared that the social relations within this class are effective during the week?

Did you see any signs that the work of this class is co-ordinated with home life and home training? With day-school life and training? With the common worship of the school or of the departments? With the common worship of the church? With efforts to establish right community life?

II

ORGANIZATION AND MANAGEMENT

NOTE: The preceding section of this scheme is intended to help in the direct observation of activities while they are going on. The present section concerns the plan and structure of a school taken as a whole. It requires a study of many things that could not be witnessed by merely attending a session of the school or of a class.

Type of School.

Name of church, or of school? Denomination?

Country church, village church, suburban church, or city church? Its situation, the accessible population, the special problems of this church?

Number of officers of the school? Teachers? Number in the Cradle Roll (or Font Roll). Pupils in Home Dep't? Adult Dep't? In all remaining Dep'ts?

Time of meeting? Length of session?

The School and the Community.

What proportion of children of school age residing in the vicinity of this school is enrolled in any Sunday school?

Are the different Sunday schools of the community organized together with a view to meeting community need for religious education? What part has this school in any such organization?

What is the relation of this school to the International S. S. Association? To the Religious Education Association?

When was the last church or Sunday-school census taken?

What system of recruiting is followed by this school? What is done in the way of Sunday-school visitation?

What definite efforts is this school making to improve community conditions, as the public schools, libraries, parks and playgrounds, theatres and moving pictures, intemperance and vice, juvenile courts, child labor, housing, the needs of immigrants?

How much acquaintance is there between the staff of this school and the staff of the public school?

The School Building.

Give general description of space used other than the church auditorium. Give a list of departments that have an assembly room of their own. What classes have separate class rooms? What ones have curtained-off space?

Are all parts of the building used by this school clean and sanitary? Well lighted? Well heated? Well ventilated? Are there adequate toilet accommodations? Are they well kept? Are there sufficient exits properly placed for emergency use? How many of these exits are always ready for use? Where are hats and coats kept during the session?

What provision is there for social and athletic affairs in the building?

What special adaptation or lack of adaptation has the building in respect to safety, comfort, beauty, worshipfulness?

Is the School Organized to get Results?

Who is the final authority? Has this authority a definite aim? If so, what is this aim? What conception of the method of religious education controls the management of the school as a whole?

What does the pastor do in and for the school?

Who determines the duties of each office? Give a list of the offices, and tell in each case who sees to it that the duties of the office are efficiently performed.

Consider the whole system of appointing teachers, superintendent and other officers, and then answer this question: Are officers and teachers appointed retained, transferred, and removed solely on considerations of character and efficiency? If not, what other considerations control?

The General Policies of the School.

Who decides what lessons shall be used? What lessons are used? Reasons for choosing them? How are they working? Why are they working thus?

How long does a teacher remain with the same group of pupils?

Is there definite training in worship? Name all the assemblies for worship. See Section I of this scheme.

Is there a comprehensive and definite method of training in Christian service? If so, what are its main features?

Is group life in the school emphasized, and is it utilized for training in Christian character and service? How far is it the policy to have the classes organized? What auxiliary organizations are there, such as Boy Scouts, Camp Fire Girls, etc.? What athletic and social clubs? What are their activities and what is the effect of them? What social or recreational affairs does the school as a whole engage in?

What Christian or civic anniversaries and festivals are held? Are memorial services held for members of the school who have died?

Who is responsible for courtesy to visitors?

How often are parents' meetings held? What is done in them?

Number of training classes? Number of young men therein? Young women? Length of the course? Content of it? How much observation work is done? How much practice work under supervision?

Are formal graduation exercises of the training classes held? Is there a formal installation of all new officers and teachers?

Is there a teachers' library?

Is there a training class for teachers and officers already in service? Length of the course? Subject? Method? How many members?

How often is there a general meeting of the officers and teachers? What does it do? Average attendance? What standing committees

are there? What sorts of questions are decided by the officers and teachers, and what sorts *for* them?

If a teacher is absent on Sunday, what is done?

If "Decision Day" is observed what are its methods? Its results? Are its methods educational or occasionalistic?

Is there a catechumen's class? Who is the teacher? Its methods? Results?

Is it the policy of the school, taken as a whole, to cultivate a present religious life in all its members? Is there a pervasive atmosphere of cheery religion? Is there a general school consciousness? Is this a church consciousness also?

Make a list of the general officers of the school, and enter opposite each name the following items: Male or female? About how old? How long in this office? What training for this office? How many times absent within a year? How many times late? How many times present at officers' and teachers' meetings? Absent? What lectures, training classes, institutes, conferences, or conventions has he attended within a year? What books or magazines relating to religious education has he read within a year? Is he looking for new ideas? Does he cordially receive suggestions from others?

School Finances.

Does the church support the school? If so, how much is appropriated each year? Does the school help support the church? If so, how much does the school contribute to the church for local purposes? Make a list of last year's gifts of the school for all other purposes.

Does the school pursue the budget system of raising and disbursing funds? How often are accounts audited?

Do pupils study the question of what to give their money for? Do the pupils themselves decide what they will give their money for? Is there a class treasury in each class? How are the pupils trained in systematic giving?

The Pupil's Relation to the School and to the Church.

When a new pupil comes, who receives him, grades him, and assigns him to a class? On what basis is the pupil's grade determined?

Is there a definite system of promotions from grade to grade? From department to department? What is the basis of promotion? What promotion exercises are held? Is there a definite plan for graduation, and if so, what graduation exercises are held?

Is every absence followed up? How? How is lateness handled?

What is done to produce in pupils a habit of church attendance?

At what age are pupils expected to join the church or be confirmed? How many pupils as old as this or older have already been confirmed, and how many have not? In your answer differentiate the sexes. What specific methods are used to lead them to confirmation or full membership?

Which does the school hold better — its boys or its girls? Determine the rate at which each sex drops out of the school in the early adolescent years. How do you account for this dropping out, or for the absence of it?

What methods are pursued to lead pupils upon graduation to take up definite Christian work in the Sunday school or other departments of the church, and in the community? How many pupils have graduated within a year? How many of them are now in such work (or preparing for it)? Give a list of the kinds of work to which you now refer.

Within the last ten years how many of the graduates of this school have entered the ministry, missionary work, or other religious or philanthropic work as an occupation?

Departmental Policies.

Who superintends the Cradle Roll (or Font Roll)? What part in this department is given to the older girls of the school? Are Cradle Roll birthdays observed? How?

What are the activities of the Home Department? How many visits in a year? Number of persons studying at home, extent and subject of the study, evidences of its helpfulness? Are all being reached who need this help?

Are all the adult classes organized? What definite work is each one doing in the church and in the community? What subjects has each one studied within a year? What results have been accomplished within a year?

Give a list of the remaining departments, with a statement of the general activities of each. Note particularly whether abundant organized life is provided for adolescents. Examine departmental worship as suggested in Section I. How often are staff meetings held in each department? What is done at them? Average attendance?

Does this church have a Brotherhood? A Young People's Society? A Junior Society? A Boys' Organization? A Girls' Organization? In the case of every such organization determine its relation to the corresponding department of the Sunday school. Is there duplication of members? Of functions? Is there waste by lack of unification?

Make a list of departmental officers, and enter opposite each name the same items as those suggested for the general officers.

The Life of Each Class.

Fill out the following schedule for each class separately. Include the training classes.

Department..... Grade..... Name of Class.....

The Pupils.

No. of male pupils? Female? Average attendance of male pupils? Female? Average promptness of male pupils? Female? How old is the oldest pupil in the class? The youngest? Significant facts of

home life, occupation, etc.? How many are full (or confirmed) members of the church — male, female?

The Teacher.

Male or female? About how old? How many years' experience in Sunday-school teaching? Any other experience in teaching? How long has this teacher been with these pupils? His (or her) general education — grade school, high school, etc.? Any professional training for teaching? How much training for Sunday-school teaching?

How many times absent within a year? Late? How many times present at general teachers' and officers' meeting? Absent? Present at departmental staff meeting? Absent?

What lectures, training classes, institutes, conferences, or conventions has this teacher attended within a year? What books or magazines relating to religious education has this teacher read within a year?

Place and Equipment.

Separate room? Curtained space? If neither, how many other classes in same room? What kind of seats for pupils? Height of seats? Tables for pupils? Height of tables? Blackboard? Piano? Wall map? Pictures on the walls? Plants, flowers? Anything else that helps or hinders? Where are class materials kept from Sunday to Sunday?

Materials and Methods.

(Note: In some departments many of these questions do not apply. In such cases omit the question, but give adequate indication of the method employed) What course of lessons? How many pupils do regular home work? How many pupils use Bible in preparing Bible lesson? How many use it in class session?

Is blackboard used? Wall map? Stereoscope? Stereopticon or other projection apparatus? Sand table or other method of plastic work? Do pupils paste pictures? Make drawings? Maps? Do pupils make individual work books? What goes into these books? Does any class make a class work book? What goes into it? What is done with all of these work books?

Is there story telling by teacher? By pupils? Dramatizing? What is memorized in the course of a year? Give complete list. What is done with the memorized passages?

Is there singing by the class during the class hour? Is there a class prayer? If so, who leads? What prayers are used? How are these prayers selected? What part do the pupils have in selecting or composing them? In leading a class prayer?

If the class is organized to any extent, give list of offices and of committees, frequency of elections, frequency of meetings, time of meetings, main activities, relation of teacher to the whole.

How is money collected? Is there a class treasury? See Section I,

paragraph beginning, "What is this class doing for others?" Amount raised during the year? How expended? Did the pupils really decide after study how to expend their money? If not, who decided for them? List of other kinds of Christian service performed by the class during the year.

Social affairs of the year. Athletic affairs. Anything done by the class for the school or for the church?

How many members of the class attend church regularly — males, females?

Does the teacher visit the pupils at home?

What the Pupils of this Class Become.

How many left this school and entered some other during the year? How many left this school and are not known to have entered any other? How many members of this class were confirmed or joined the church during the year? How many entered a training class? Became Sunday-school teachers or officers? Give list of all other church or philanthropic responsibilities (either permanent or temporary) assumed by members of this class during the year.

Records and Reports.

Are the records such that each pupil's career in the school can be completely traced? This would include date of entering each grade; names of his teachers; absences; lateness; quality of work; confirmation or joining a church; membership in school societies; graduation; after-graduation career. If the pupil removes, does the record show that he has been introduced into another school?

So, also, the career of each teacher and officer.

Do the records show the actual state of the school — the live enrollment, attendance by sex and grade each Sunday, lateness by grade and sex each Sunday, all organizations and activities, attendance and promptness of teachers, social and other events, number confirmed or joined church, detailed account of income and expenditures?

How often and to whom does each officer and teacher render a report of his work? What is done with these reports?

Is there an annual exhibit? What is included in it? What persons, and how many of them, see it?

What is the method of keeping the records? Loose leaf system? Card catalogue system? Are the records accurate, orderly, and convenient?

Conclusions.

In the light of these data, what are the strong points of this school? The weak points? What can be done to improve it within the limits of its available resources in men and money?

WHAT SHALL OUR COUNTRY DO NEXT?

"The moral revolution induced by the war is no less fundamental or significant than the industrial. Each is competent to lead the nation into paths which have been untrodden and which violate cherished ideals of the past. We can not avert, nor do we wish to avert, many changes which are wholesome as well as perhaps inevitable. A great shaking up and a serious examination of principles hitherto supposedly permanent is a necessary result of such a violent incursion into our normal lives.

RELIGIOUS AND CIVIL RIGHTS

"The exigencies of warfare have caused us to lay aside, at least temporarily, many principles which we have conceived to be basic. Individual consciences, however sincere, have been cajoled or threatened into conformity. The clause in the Constitution of Pennsylvania, repeated in substance in others "No human authority can in any case whatever control or interfere with the rights of conscience," a clause which came down by direct descent from William Penn's declaration, "My prison shall be my grave before I will budge a jot, for I owe obedience of the conscience to no mortal man," has been adjourned. The exercise of the right of free speech and the free press, so vital to liberty in all Anglo-Saxon countries, the subject so many eulogies by statesmen and orators, has been greatly curtailed. A nation-wide propaganda has been exercised for the purpose of guiding the thinking and actions of the people into lines which would unite public sentiment. News items have been colored or suppressed to create the desired bias. The wrath of communities has been turned upon honest patriotic men who dared to think for themselves, and the elemental rights of personal liberty and property invaded. Much that we have fought against in the militarism and autocracy of Prussia we have adopted in a modified form.

"These we trust are matters of the past. It is our duty to see that they are discarded with the emergency which palliated them. We must lay aside the scepticism concerning the efficiency of moral and spiritual forces, and concerning the ultimate triumph of righteousness sometimes through suffering. We must strive to eliminate feelings of personal hatred and recur to the principles and spirit of Jesus Christ for the weapons of our warfare.

MILITARY TRAINING

"On the other hand, we value the spirit of unity begotten by common suffering; the example of the great self-sacrifice of those who from a sense of duty risked their lives and life plans for the service of a great cause; the new vistas of world brotherhood and of human rights and opportunities opened to us. In many respects the great crisis may be an epoch in the higher reaches of moral development.

"But this can not result if we fall back upon the old ideas and plans against which our soldiers have battled. The training of a

nation to arms creates in the new generation the spirit of militarism. How powerful such impulses are among adolescent youths, how often they are bound up with the denial of civil rights, with trust in the strongest battalions as a means of carrying out a national purpose, with the arrogance of a military caste which claims and finally believes that might makes right, are well known to educators and historians. The effects are not seen in a day, but the tendency grows with time, and should be resisted at the beginning.

"The demands for such compulsory training come in several forms. The high schools and colleges of the country are urged to introduce it. This is opposed by many competent educators. There is only space for one testimony. A commission of nine men, three of them army officers, appointed by the Governor of Massachusetts says: "The overwhelming weight of opinion from school teachers, military experts, officers both of the regular army and of the militia, and the general public, is against military drill. The Commission does not recommend military drill in the schools, but is opposed to it. It is worth noting that military drill as such is given in the schools of no countries of the world except Australia and Japan." The new English Education Bill, the best thought of the foremost men, omits all provision for military training.

"The nations of continental Europe have usually required two or three years compulsory service in camp, following the age of about nineteen years. All other occupations are given up and the time is spent in intensive military drill. A modification of this is the Swiss system which demands perhaps nearly as much time, beginning at the same age, but covering some three months in summer for a greater number of years. Such extensive claims on the time of a young man can only be justified by state necessity and for a good cause. They ask the years in which he is to receive his college education or his business start in life. For wage-earners they exact a heavy sacrifice, even if liberally paid for.

"Such training in some cases has physical advantages; not much, however, for the great mass of our population who engage in manual labor. It may also spread the idea, quite wholesome, that every citizen owes a duty to the state. On the other hand there are serious objections, if the military conception governs the exercises.

"At the basis of military training is the idea of unthinking obedience. Whatever is commanded by a superior officer must be obeyed without question. It may offend the best judgment or the sincere intelligent conscience of a subordinate, but this is no excuse. In war the soldier has no alternative.

Their's not to reason why;
Their's but to do and die.

"This is not the best attitude of the citizen of a free democracy. He needs carefully to think out his duty by the best light he can receive and to do it against opposition of any sort. In all ages the

reformers have braved opposition for great causes and conquered, and so the world has advanced in wisdom and righteousness. The man who thinks for himself and is impelled by duty, is the man for America.

"The nation needs to go very slowly into any course which tends to bring us towards the attitude of German mechanical obedience. Even from the soldiers' point of view it is probably true that the independent American boy with personal convictions and a sense of duty, untrammelled by the long training of the camps, was more efficient than the automaton which he conquered. For all civil and moral purposes he is vastly superior. A trained military ideal of life means an America which cancels much that our pioneers brought over the seas and which has been our choice heritage of freedom for two centuries.

LEAGUE OF NATIONS

"Instead of this, we and all the world should look towards disarmament, the end of that costly and unchristian system which provokes wars and inflicts unbearable burdens on our own and coming generations. If any one asks how the people are to be reconciled to this policy we would answer that the most hopeful outlook at present seems to reside in a League of Nations, an organization of the peace-will of mankind. Such a League enforced by the moral obligations which arbitration has proven so effective, and by a growing christian sentiment which will feel that a venture of faith in God and righteousness is the lesser risk to take, would seem our best security.

"We would appeal to our people now, in the formative days of a new era, to steady themselves in the face of this great problem before an unfortunate solution fastens itself upon us. The alternative to the League seems to be preparation for a new war, a war more destructive, as science develops, to life and possessions, more deadly to civilization and all the joy of living, more disorganizing to Christianity, than anything the world has seen.

"Let us work for the triumph of universal good-will by such practical methods as now seem within our reach."

Issued by the Representative Meeting of the Society of Friends.
304 Arch Street, Philadelphia, First Month 17, 1919.

THE CANADIAN BOYS' WORK PLAN*

"The National Council of Y. M. C. A. of Canada, at recent conferences adopted a Ten-year Policy for the Boys' Work Division of their organization, covering the years 1920-1930. The following is a brief outline of the main features of the program as sent out by the National Boys' Work Committee. The introductory word is very significant: "Basic to all Y. M. C. A. work with boys is the christian emphasis. To unite with all Christians on behalf of the development of the whole boy, intellectually, physically, spiritually, and socially is to seek for every boy the best in religious education. While striving to supplement and to complement the work of the various agencies that consciously or unconsciously help in the religious or educational development of boy life, the association's chief function is to help vitalize and make effective the principles of Christ in the lives of boys."

The task and objective of the committee may be summarized as follows:

1. To lead boys to become growing Christians in life and conduct:
 - (1) By providing and promoting the boys' all-round development.
 - (2) By encouraging associated service by boys.
 - (3) By directing the boys' growing social consciousness and responsibility.

2. To enlist and train high-grade leadership.

In the working out of this task the following groups will be recognized:

- (1) Age groups: (a) Twelve to fourteen years of age; (b) fifteen to seventeen years of age; (c) eighteen to twenty years of age.
- (2) Interest groups: (a) Employed boys; (b) public-school boys; (c) high-school boys; (d) preparatory-school boys; (e) teen-age boys attending college; (f) business-college boys.
- (3) Geographical groups: (a) Rural boys; (b) small-town boys; (c) city boys.
- (4) Race groups: (a) Indian boys; (b) colored boys.
- (5) Less fortunate groups: (a) Delinquent boys; (b) defective boys; (c) near-delinquent boys; (d) boys from broken homes.
- (6) Special groups: Sons of soldiers, etc.

In other words, the boys' work of the Y. M. C. A. will seek to relate itself to the entire boyhood life of the Dominion.

In order to occupy this field fully it will be necessary to:

1. Recognize the work and proper place of the primary agencies and earnestly aid in their work; viz., the home, the school, the church, and the government.
2. Work with other constructive boys' agencies of the community, such as the Boy Scouts, Federated Boys' Clubs, etc.
3. Use of buildings for training purposes, for co-operative work with other agencies, and for special needy groups of boys.

*Abbreviated from the report by B. W. Merrill, B. A. of Toronto, in *The Sunday-school Worker* for March.

The group chosen by the association through which to operate is the Sunday-school group, because:

1. The Y. M. C. A. is the handmaid of the church, and its purpose is to render service in the church's work for the accomplishment of the church's task.

2. It is already in existence.

3. It is accessible.

4. It is linked up with great national churches whose prime concern is the welfare of boy life, and which are willing and able to act effectively with each other and with the Y. M. C. A. for these ends.

5. While not at present organized or possessed of these elements that make it a "gang," it contains possibilities that may be developed in this direction.

6. While the church group is somewhat arbitrary, it can be so developed in its incipient and formative stages (from eleven and twelve years upward) that the Sunday-school group will come to possess the qualities of a normal spontaneous gang.

7. It is hoped that the Protestant boys not now in Sunday-school can be drawn into these groups.

The methods by which this work will be accomplished will be:

1. The enlisting and training of leaders who, by sharing this common spontaneous life with boys, will become factors in their development.

2. The developing of a comprehensive program based upon the laws of boy life and needs of boyhood growth.

3. Such agencies (conferences, camps, rallies, special services, training classes, publicity, etc.) as will hold before boys a high challenging ideal.

4. This ideal should be no less than that of training for service.

5. To embody that ideal in a vital personality—the man Christ Jesus, the Saviour and Lord of human life.

There are approximately 300,000 teen-age Protestant boys in Canada. An effort will be made to reach every one of the boys with this program by 1930.

THE SIXTEENTH GENERAL CONVENTION

"The most impressive convention since the organization of the Association;" that was the comment most frequently heard as the Detroit convention came to a close. Certainly all the sessions were more largely attended, the interest was keener, the general level of discussion higher and the local effect more marked than in many years past. Altogether, as one gets a perspective on the meetings, the conviction grows that the Detroit convention was one of the very best in the history of the R. E. A. Among other effects it greatly clarified and deepened conviction as to the particular field and future work of the Association.

THE FINDINGS OF THE ASSOCIATION

The events through which we are passing make painfully evident the necessity for a profounder education for citizenship. "Never again" is the cry that comes out of the hideous world conflict. But whether it shall be never again or many times again depends upon our ability to produce a generation of men and women who are intelligently set upon making the antecedent conditions of world conflict impossible.

This implies far more than governmental machinery; it implies the reverence for persons and the organized good will that are the spirit of democracy. Our need, then, is fundamental education in democracy—education that reaches the motives, disciplines the desires, exercises and trains the judgment, and gives practice in social living that is both just and generous. It is evident that at these points our customary methods are seriously defective; they have largely ignored the requirements of democracy. It is equally evident that our task, since it has to do with the inmost springs of human action, will tax all the resources of both education and religion.

(Adopted at the Annual Convention, March 19, 1919)

THE GENERAL POLICIES OF THE ASSOCIATION

The Religious Education Association, called into existence by a conviction that religion should utilize the methods of education, has witnessed during the sixteen years of its existence not only the rapid spread of this conviction, but also the adoption of various reforms that it has fostered. To a remarkable extent the immediate objectives of the Association at the time it was organized have been realized. But in the meantime problems have developed and deepened in the entire area that education and religion occupy in common. The need is as great as ever that men and women of patient faith in the expanding ideals of religious education should study, define, and make known

the truth that it is given them to see. Therefore, the Association makes the following re-statement of its purposes and policies:

We explicitly renew the declaration made in 1903 that we do not wish to supplant or to compete with any organization or agency of religious education. We prepare no system of lessons; we publish no text-books; we do not administer or supervise any school or institution; we do not desire to command or control. We will listen to any proposal that seems to promise improvement in moral and religious education, but we will not be the organ of any party or of any particularist movement.

Subject to these restrictions our purpose is to promote improvement in moral and religious education by three co-ordinate methods:

First, we endeavor to arouse in the public, both within and without the religious organizations, an educational conscience that places first the sacredness of personality and such training of the will as makes for the progress of a humane and democratic society.

Second, for the immediate help of parents, teachers and others who have direct responsibility for guiding the young, we gather from world-wide sources the freshest information concerning methods and processes. This information is made available by our magazine, our library, our bureau of information, and our conventions and conferences. These conventions and conferences not only exchange ideas among workers, but they furnish also a fellowship in which courage is renewed as well as vision quickened.

Third, we aim not merely to promote skill in the application of existing knowledge, but also to increase our insight into the fundamentals of our problem. Scientific analysis of the learning process, particularly the formation of character, is a new thing. Therefore we seek to stimulate investigations in this field, to promote co-operation among investigators, and to make the results known to workers. Already the Association is recognized as the organizing center of professional workers in religious education. Without withdrawing from the broader duty of arousing the public and informing all classes of workers, we desire to promote professional leadership in this field, and therefore increasingly to encourage the scientific study of processes and methods.

To this free fellowship the Religious Education Association invites all men and women who desire to learn, to labor, and to sacrifice in order that moral and religious ideals may prevail in education and that educational ideals may prevail in religion.

A WORKING CHURCH

The following excerpt is from the weekly calendar of Pilgrim Congregational Church, Cleveland, Dan F. Bradley, Pastor, and Fred L. Brownlee, Director of Religious Education:

Pilgrim Church still is worthy of the name the street car conductor gave it some years ago, namely, the "Church of the Doings." There is something doing at the church every day. The kindergarten meets every day except Saturdays and Sundays. The visiting nurses and pastors spend parts of every day at the church. The office force and church attendants are always on hand. Besides this, last week the following things took place in the church: Monday afternoon, an Institute Class and the district meeting of the Associated Charities; evening, King's Daughters' supper and meeting, an Institute Class, Gymnasium Class and Recreation Class; Tuesday, all day Pilgrim Women's Meeting with dinner; afternoon, Institute Class; evening, Boy Scouts and Gymnasium Class; Wednesday afternoon, Institute Class; evening, Intermediate Sunday-school Teachers' and Officers' luncheon, Gymnasium Class, Institute Orchestra concert; Thursday afternoon, Institute Class; evening, three Institute classes and two Gymnasium classes; Friday, afternoon, Institute Class and Gymnasium Class; evening, Choir Rehearsal and Women's Gymnasium Class; Saturday, morning, piano teaching; afternoon, piano teaching, Sewing School and Institute Singing Class; evening, Senior Basket Ball Practice. Sunday is always a full day, but it used to be said that churches are open only on Sundays and that the only day preachers work is on Sunday. This is not true of Pilgrim.

Notice is hereby given that the church will be asked at the annual meeting to amend Article IV, Section 3, of its rules to add the Choir Director to regular membership in the Church Committee.

After due consideration and deliberation on the part of the Trustees of the Institute, the Executive Committee of the Sunday-school and the Church Committee, the members of Pilgrim Church will be asked on Wednesday evening, January 15th, to vote on the two following amendments to be added to the Constitution of the Church. The purpose of these two amendments is to facilitate the work of the Sunday-school and the Institute and more closely co-ordinate their activities with the work of the church.

A committee known as the Religious Education Committee, consisting of nine members of Pilgrim Church, shall be elected at the annual meeting of the Church. The term of office shall be for three years, three members being elected annually.

This committee, with the Sunday-school Superintendent, shall have full responsibility for the Religious Education program of the Church.

Within ten days after each annual meeting, this committee shall organize for the pursuance of its work. It shall be responsible to the Church and must file an annual report of its work with the Church Clerk.

NATIONAL CONFERENCE ON MORAL EDUCATION IN THE SCHOOLS IN RELATION TO CANADIAN CITIZENSHIP

There will be held at Winnipeg, on August 25 to 27th, an important conference for which the following call has been issued:

"In common with the rest of the civilized world, Canadian communities have been profoundly impressed, through the revelations of the great war, with the necessity of emphasizing in the strongest possible way the educational activities that make for the formation of character and that tend to promote a high standard of individual and national life. While it is recognized that the ethical aim has always been present in the schools, it is well known that the diverse racial and religious elements of which our people are composed have hitherto made any attempt at organized moral education difficult. Misunderstandings, mutual distrust, inability to agree on content or method have prevented the co-operation necessary to effective action. It is believed, however, that many prejudices that formerly obscured essentials have disappeared as a consequence of the war and that the time is opportune for emphasizing the importance of character training as a preparation for citizenship. At the outset of the great struggle from which we have just emerged, the world was confronted with a people of some sixty millions thinking and feeling as one man in a conspiracy to subject the world to the domination of the German race. This unity of thought and purpose was the outcome of carefully planned and energetically conducted educational propaganda beginning in the elementary schools and carried on by university, church and press. If the energy of an entire people could be enlisted and directed by means of its educational agencies towards an evil purpose, it is believed that the same factors would be even more effective if set in motion for a righteous end. In this belief a number of gentlemen, active in the professional, business and educational life in Winnipeg, resolved to come together to discuss the matter, and determine what action, if any, should be taken."

NOTES AND NEWS

The Year Book of the Federal Council of Churches makes, for the first time, an attempt to show the membership of the different communions by sexes.

In the *Pilgrim Magazine of Religious Education* Miss Frederica Beard is publishing a series of articles on the programs of week-day schools of religious instruction.

The University of Pittsburg is offering courses for Sunday-school teachers and officers, which are given in connection with the local Sunday-school Association, during the evening hours.

The Church Peace Union and the World Alliance for International Friendship have combined forces and are conducting a united campaign under the direction of Dr. Henry A. Atkinson, General Secretary.

The Commission on the Church and Social Service, of The Federal Council of Churches, is making a study and conducting experiments with a view to furnishing pastors advice on the films suitable for use in Sunday evening services.

The American School of Oriental Research in Jerusalem, which has been closed on account of the war since the end of 1914, will reopen this year. The new Director of the School is Prof. William H. Worrell, of the Kennedy School of Missions, Hartford, Conn., a noted Arabist and Orientalist. With him will be associated Prof. Albert T. Clay, of Yale University, distinguished as archaeologist and Assyriologist. Information can be obtained from Prof. J. A. Montgomery, chairman, University of Pennsylvania, or Prof. George A. Barton, secretary, Bryn Mawr College, Bryn Mawr, Pa.

The Council of Church Boards of Education, co-operating with the Commission on Christian Education of the Federal Council of Churches, has appointed a Commission on "Standardization of Courses in Church-schools" consisting of: Robert L. Kelly, Chairman, Council of Church Boards; Charles F. Kent, Yale University; Laura H. Wild, Mt. Holyoke; Lavinia Tallman, Teachers College; Ira M. Price, University of Chicago; Herbert L. Willett, University of Chicago; H. G. Buehler, The Hotchkiss School; Vernon P. Squires, University of North Dakota; John E. Foster, Iowa State Board of Education. The question of courses and credits for Bible study for high-school students will come within the scope of this commission.

In the death of Dr. Paul Carus, President of The Open Court Publishing Company, the Religious Education Association lost a warm, sympathetic and intelligent friend and a generous supporter.

Charles Sumner Holt, of Chicago, whose death occurred recently, was one of the members of the Executive Board of the Association for a number of years early in its history. He was a warm friend and contributor up to the time of his death.

The Commission on Religious Education of The Northern Baptist Convention has recently published, for free distribution, two valuable pamphlets; Bulletin No. 13, "The Rural Church as a Religious Educator," prepared by Prof. H. B. Robins, and a committee, giving specific accounts of plans in rural churches; Bulletin No. 14, "Week-Day Religious Instruction," prepared by Henry F. Cope, giving reports on the various experiments in this field. These pamphlets may be obtained from The American Baptist Publication Society, 1701 Chestnut St., Philadelphia, or from the office of the Religious Education Association.

THE CHURCH AND CLASS CONFLICTS

A recommendation: "That the Laymen's Committee on Inter-Church Survey urge as many churches as are willing to co-operate (1) to organize and support a permanent commission for investigation into, and report upon, near and remote causes and details of any economic class conflicts which may develop in this country; (2) that the commission be instructed to study such conflicts on the ground, not as attempted arbitrators, but as accredited representatives of associated churches, with the aim of, so far as possible, exhausting all the material facts in the given case, especially those which have any appreciable bearing upon principles of justice; (3) that the associated churches be urged to make provision for the widest circulation of the reports of this committee among the leaders of thought, both ministers and laymen, in their respective bodies; (4) that the commission be charged also with the duty of reporting, from time to time (primarily with reference to their accuracy, their fairness to all the interests concerned, and the competence of their authors to pass the kinds of judgment involved) upon books, pamphlets, and magazine articles which purport to represent Christian principles at issue in economic conflicts; (5) that the commission be instructed to avoid duplication of work already in progress by organizations whose results are of such a character that they may be appropriated by the commission; (6) that the churches associated in this enterprise, and all others that approve of it, be urged to use their influence to secure for the publications of the commission, and the other publications which they recommend, all the attention which they may be found to deserve as materials for the construction of standards of justice which shall apply Christian principles to the special conflicts of ideas about justice which develop under our present form of industrial organization."

The recommendations above are made by Professor Albion W. Small in the course of a keen analysis of current social conditions as they relate to the church in *The American Journal of Sociology*, for March 1919; they were called forth by the proposal of "The Laymen's Movement" to concentrate on an inter-church survey.

FEDERATION IN CANADA

Terms of Agreement between the denominational Boards and the Provincial S. S. Organizations in Canada:

Resolved: 1. That each Provincial Sunday School Association and Provincial Sunday School Federation with such modifications in its constitution as may be necessary be recognized as a Provincial Religious Education Council and as the organization through which the common promotion work of all denominations desiring to do so would be carried on in the respective Provinces.

2. That provision be made in the constitution of each Provincial Religious Education Council so that on its governing body there shall be representatives officially appointed by any denominations desiring to do so and also representatives appointed by a Provincial Convention representing all the Sunday Schools of the Province.

EDUCATIONAL SURVEY

By NEW YORK S. S. ASSOCIATION

In order to lay a broad foundation on which to build for the future, the Board of Directors recently authorized a survey of religious educational conditions among the Protestant churches of Manhattan and the Bronx. This investigation involves holding two conferences of selected workers in each church, and the appointment of a committee to conduct the survey and report its findings to the second Conference.

The aim is to outline for each church a progressive educational program for the next two or more years. The New York City and Denominational Sunday School Associations or Boards of Religious Education will then be able to outline their programs of service based on the projected plans for improvement of the local schools.

CO-OPERATION IN UNIVERSITY CENTERS

At a recent session of the Council of Church Boards of Education and the Conference of Church Workers in Universities, full and frank expression was given to the feeling that the findings of the Cleveland Conference are now inadequate for the most efficient work in the light of past experience and post-war conditions. A series of resolutions was adopted, among which were the following:

The union of all christian agencies at work in each Center with full and visible recognition of the identification of their interests, is essential to the success of the enterprise and the spiritual welfare of the students.

Working together at a common task is the surest and safest method of bringing about the organic union of the churches. This organized co-operation of a group of denominations to provide christian education and training for christian service and to develop loyalty to the organized church, will not only promote the spirit of unity in the co-operating agencies, but will train large numbers of students to propagate the same spirit and plan in their home communities.

SUNDAY-SCHOOL FIGURES

In the Sunday-school reports, given in the Year Book of the Federal Council of Churches, on the basis of the last U. S. Census, with a total of 19,951,675 children enrolled, and almost two million teachers and officers, there is a rise over the figures of the ten years previous of five and a quarter million. In the Baptist churches of the Northern convention 1,024,125 children and 112,250 teachers are now enrolled; 1,656,324 children with 159,733 teachers and officers are reported by the Baptist churches of the Southern convention; and the colored Baptists register 1,204,328 children and 125,474 teachers. The Presbyterian U. S. A. Sunday-schools with 145,196 teachers and 1,387,938 pupils show a high percentage of new recruits, being 32 per cent. above the figures for the previous decade. The Congregational churches have Sunday-schools totaling 654,102 members and 81,690 teachers and officers, in contrast to the 638,089 pupils of the earlier census.

The Disciples of Christ report the largest percentage of growth in Sunday-school membership, showing a gain of 315,529 pupils, a 50 per cent. increase, registering now 953,618 children with 85,036 teachers. The Protestant Episcopal Sunday-schools have 493,080 pupils and 55,241 teachers, and the Methodist Episcopal schools number 3,872,200 pupils with 391,922 officers and teachers. The Methodist Episcopal church, South, has 1,683,129 Sunday-school scholars, instructed by 152,551 teachers. In the Roman Catholic church, the Sunday-schools of 1,853,245 pupils and 69,641 officers and teachers show an increase over the membership of the previous census of some 25 per cent. The ratio which Sunday-school scholars, outside the numbers of teachers and officers (who may be supposed to be included in the church membership), bear to the number of church members, is of interest. In the Disciples of Christ, the percentage is 77, or in other words for every 100 church members there are 77 children in the Sunday-school. In the Congregational church it is 82 per cent.; the Roman Catholic church, 12 per cent.; the Protestant Episcopal church, 45 per cent.; the Methodist Episcopal church, 105 per cent.; the Methodist Episcopal church, South, 80 per cent.; the Presbyterian church, 86 per cent.; the Baptist church of the Northern conference, 84 per cent.; of the Southern convention, 61 per cent.; and that of the Colored Baptist church is 40 per cent.

One has to remember always the unreliability of the returns compiled by Sunday-schools due to the tendencies to accept an estimate for a count, to establish a maximum as a norm and to count as pupils all who have ever attended a school.

The article, by Prof. George A. Coe, "Do You Really Believe in Religious Education?" in the issue for February, has been reprinted in pamphlet form; the article in the current issue on "Observation Work in the Sunday School," will also be available as a pamphlet.

Are the children of America getting the education we like to think is within the reach of every one of them? The Children's Bureau of the United States Department of Labor says "No." In the Central Northwestern states, 3 out of every 4 children between the ages of 6 and 18 go to school. This is the highest attendance record in the United States. The South Atlantic states have the lowest. There, one child in three is not in school. The proportion of children out of school is smallest among the 11-year olds, 91.2 per cent of whom go to school at least part of the year. From 12 on, attendance drops steadily until at the age of 18 little more than one-fifth of the boys and girls are at their studies.

A JEWISH OVERTURE TO CHRISTIAN CLERGYMEN

Christian clergymen in the active pastorate may receive a copy of Rabbi H. G. Enelow's recent book "The War and The Bible" absolutely without charge by making application addressed to: J. M., P. O. Box 202, Noroton Heights, Conn.

This offer is made by a group of public-spirited Jews with a desire to promote a still better understanding between American Jews and American Christians. They hope that this small opportunity for a better acquaintance with the religious sentiments cherished by living, English-speaking Jews will be generally welcomed. They trust that their purpose will not be misunderstood but that information in regard to where progressive rabbis put the emphasis today in the proclamation of the great principles of their religion will add to the respect in which the religion of the Old Testament is already held in the Christian Church.

"The War and The Bible" is the work of one of our most representative religious leaders, H. G. Enelow of Temple Emanu-El, New York City, who has been serving for months at the Paris headquarters of the "Jewish Welfare Board." It has been selected as a good example of the addresses to which our people listen from their working pastors covering some one great theme in a connected series of discourses. The undersigned willingly vouch for its good faith and recommend to their colleagues the acceptance of this overture in the same spirit of enlarging fellowship in which it is given. (Signed) S. Parkes Cadman. Henry Sloane Coffin. Christian F. Reisner.

BOOK REVIEWS

A SURVEY OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH. *William Clayton Bower*. (Univ. of Chicago Press, 1919, \$1.25 net.) (S. 2) Part I consists of five brief chapters on the theory and method of this type of survey; Part II gives in careful and practical detail the schedules of a general survey for a church, surveys for the principal divisions of a school, and a schedule for observation of a class recitation. The schemes are based on educational experience; they are sufficiently thorough and comprehensive not only to be an invaluable guide to churches and schools making surveys but to be an analysis and stimulus to all students of religious education in the church. Altogether a most commendable handbook.

HUMAN CONDUCT. *Charles Clinton Peters*. (Macmillan Co., New York, 1918, \$1.30.) (G. 1) Applied psychology presented in an attractive form to high-school and normal school students. The method of the book is a demonstration of its theory of interest and feeling. Any intelligent person could gather up the principles of current psychological research and study from these interesting pages.

THE FUNCTION OF DEATH. *George Burman Foster*. (Univ. of Chicago Press, 25c.) (B. 6) One of the most beautiful as it is one of the most helpful of the contributions of a great and lamented personality.

THE ORGANIZATION AND ADMINISTRATION OF THE SUNDAY SCHOOL. *Jesse L. Cuninggim and Eric M. North*. (Methodist Book Concern, New York, 1919, 60c.) (S. 7-1) A good example of the training text book designed for that large body of workers who are too intelligent for the old type of traditional, mechanized misinformation—a class of books we are now cherishing with museum motives—but who are not yet ready to undertake the more technical and extended treatises. When one considers the field for which this text is prepared one cannot but congratulate the collaborators on their opportunity and their achievement. Moreover, this “Leadership” series is further evidence of the seriousness with which two great churches regard their educational duty to the young.

LEARNING AND TEACHING. *Harold J. Sheridan and C. C. White*. (Methodist Book Concern, New York, 60c.) (S. 7-1) Really a most creditable addition to the “Training for Leadership” series because it is reasonable, religious and readable. It goes to the essential problems of practical Sunday-school teaching. It will bring to the average teacher the principal, digestible facts of modern pedagogy.

A METHODIST CHURCH AND ITS WORK. *Worth M. Tippy and Paul B. Kern*. (Methodist Book Concern, New York, 60c.) (S. 8-13) In the “Training Course for Leadership” designed to prepare young people for intelligent service in a church by a study of its activities of worship, teaching and service and an account of its methods and plans of organization. The treatment is general and introductory, as one would expect in a first course; on the whole the educational clue is followed—especially in the chapters by Paul B. Kern, and fair attention is paid to the teaching work and needs of the church.

THE SUNDAY SCHOOL CENTURY. *William Ewing*. (Pilgrim Press, Boston, 1918, \$1.50.) (S. 1) A notable contribution to the history of religious education in a very careful study of the development and activities of the Congregational Sunday School and Publishing Society. Dr. Ewing makes some

contributions to our knowledge of beginnings in New England, and sketches the denominational movement chronologically and by areas.

THE RURAL CHURCH AT WORK AS RELIGIOUS EDUCATOR. Bulletin No. 13. WEEK-DAY RELIGIOUS INSTRUCTION. Bulletin No. 14. Prepared by the Committee on Religious Education of the Northern Baptist Convention. (American Baptist Publication Society, 1919.)

THE OUTLOOK FOR RELIGION. *W. E. Orchard.* (Funk & Wagnalls Co., New York, 1918, \$1.50 net.) (N. O-B) A remarkably keen analysis of the situation in religious thinking prior to the war — especially in England — and an examination of the present situation. Dr. Orchard is far from being an easy optimist, nor does he confirm the hopes of those who looked for a great spiritual revival to issue from the war. Frankly, he sees no indication of an open and evident way out for religion and even the suggestions that he makes are invalidated by his earlier criticisms; the churches having failed in the very undertakings he recommends. Only at the end do we get a positively helpful suggestion, that the churches should seek to minister to the entirety of humanity and not to one single aspect, that there should be room for all temperaments and for widely varying points of view.

THE SUNDAY SCHOOL TEACHER MAGNIFIED. *J. B. Tidwell.* (Fleming H. Revell Co., New York, 1918, 75c.) Is concerned solely with the teacher's task of teaching the Bible, much of the book being occupied with an analysis of biblical history and doctrine. Contains nothing new but is written in a pleasing style.

THE GARY PUBLIC SCHOOLS — A GENERAL ACCOUNT. *Abraham Flexner & Frank P. Bachman*; ORGANIZATION AND ADMINISTRATION. *George D. Strayer & Frank P. Bachman*; Industrial Work, *Charles R. Richards*; Household Arts, *Eva W. White*; Physical Training and Play, *Lee F. Hanmer*; Costs, School Year 1915-1916, *Frank P. Bachman & Ralph Bowman.* (General Education Board, New York, 1918.) (T. 2) The thoroughness with which The General Education Board undertakes a study is indicated in these six volumes. They will not only furnish a comprehensive background for those who are interested in the independent, but correlated, system of week-day religious instruction in Gary, but they will guide all persons intelligently interested in public education to a better understanding of Principal Wirt's notable experiment in Gary.

TARBELL'S TEACHERS' GUIDE TO INTERNATIONAL S. S. LESSONS FOR 1919. *Martha Tarbell.* (Fleming H. Revell Co., New York, 1918.) (S. 8) The current uniform lessons with departmental topic divisions of treatment. The introduction recognizes some of the educational principles involved in modern school work.

THE TRAGEDY OF LABOR. *William Riley Halstead.* (Abingdon Press, New York, 1919, 50c.) (N. 6) A stimulating statement in everyday terms of some of our current problems.

The Official Annual Meeting of the Religious Education Association will be held at the headquarters office on Tuesday, April 15th, at 10 a.m., for the election of officers.

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		Second Year	<i>The Hebrew Prophets</i> (Chamberlin). An inspiring presentation of the lives of some of the greatest of the prophets from the point of view of their work as reformers and patriots. <i>Problems of Boyhood</i> (Johnson). This volume may be substituted for the above for boys only. A series of topics relating to practical ethical problems of boys, admirably arranged and discussed.
		Third and Fourth Years	<i>Christianity in the Apostolic Age</i> (Gilbert). The story of early Christianity, historically and interestingly told. (Boys who used <i>Problems of Boyhood</i> in the second year will use <i>The Hebrew Prophets</i> in the third year.) <i>Lives Worth Living</i> (Peabody). Studies of several important biblical women selected to represent phases of life of special interest to girls, and used as introductory to discussions of modern possibilities in the same field.
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			<i>Christian Faith for Men of Today</i> (Cook). Theologically reconstructive. A much-needed course for modern intelligent Christians.
			<i>Great Men of the Christian Church</i> (Walker). A brief series of biographies designed for the reader or student without technical training in Church history.
			<i>The Story of the New Testament</i> (Goodspeed). The fascinating story of its development. Tells what the New Testament is.
			<i>The Origin and Growth of the Hebrew Religion</i> (Fowler). Such a study as this is vital to a deep appreciation of Christianity.
			<i>The Religions of the World</i> (Barton). The latest and best book in its field — the only one adapted to popular study.
			<i>The Third and Fourth Generation: An Introduction to Heredity</i> (Downing). The first practical textbook on this subject suitable for churches and schools.
			<i>Religious Education in the Family</i> (Cope). Full of helpful suggestions for parents. Scientifically sound and modern.
			<i>Social Duties from the Christian Point of View</i> (Henderson). A training course in the Christian's duty of intelligent service in his community.
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See inside front cover page for Kindergarten to Junior Department
Write for further information or books for examination

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